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fact the whole edition is carried out in the spirit of the deceased master rather than by treading slavishly in his footsteps. And the result is such that it would surely have pleased von Gebhardt, had he lived to see it, and that it must be highly gratifying to Professor Harnack, to whom it is dedicated.

A wonderfully thorough introduction of 66 pages carries the history of the texts from the Syriac original and its manuscript transmission through its devious ways in an Armenian, one Latin and three Greek, versions, and their transmission in 50-odd manuscripts, to their use in the homily of Simeon the Metaphrast and in an Enkomion of Arethas (one of the first of the original works of this master-mind in a barren time to be published in the Greek). A special chapter is dedicated to the historical and literary appreciation of both the acts and the miracle-story which the Greek appends to them. The close is made by an exhaustive treatment of the cult of the confessors, as it appears in ancient *calendaria*, in sermons and hymns, in chapels and churches dedicated to them, in paintings, and finally in popular worship.

The text is then printed in five separate sections, the first of which presents the Syriac-Armenian in literal German translation and the two older Greek versions; the second, the third Greek version and the Metaphrast, together with the Greek miracle-story; the third, the Latin version; the fourth, the Enkomion of Arethas; and the fifth, the text of a number of Greek Menaea and of one Latin one, all of these accompanied by a twofold apparatus, one giving the biblical references, the other an exhaustive statement of textual variants. This is followed by 35 pages of indices, treating in turn the biblical quotations, the proper names, and the Greek words in general. A page of Addenda and Corrigenda to which the reviewer can add only one omitted colon on p. 178, l. 12, concludes the work. As a whole the work stands as a marvel of the printer's art and a model of an edition of a series of texts meant to set forth clearly and concisely an exceedingly complicated textual history.

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LEO XIII AND ANGLICAN ORDERS

The present volume¹ treats an important problem. It has been the Roman practice since the Reformation period to reordain Anglican ministers who submit to the papal obedience before permitting them to

¹ *Leo XIII and Anglican Orders*. By Viscount Halifax. London, New York: Longmans, Green & Co., 1912. \$3.50.

exercise priestly functions. This means, of course, that Anglican orders have been treated as invalid, and it has been one of the hindrances which have defeated the efforts made from time to time to bring about a better understanding and more hopeful relations between the Roman and Anglican communions. The Roman policy has been to disregard the claim of the Anglican churches to be Catholic churches with which corporate reunion can be seriously considered, and to treat Anglicans as so many detached individuals who need to be converted and brought into the Catholic church.

This policy has not represented the uniform convictions of Roman Catholic scholars. Courayer's famous *Dissertation on the Validity of the Ordinations of the English*, published in 1723, although it involved its learned author in disciplinary consequences, gave expression to the views of numerous French Catholics in favor of the validity of Anglican orders.

As can be shown by a long array of quotations, Anglican writers of every generation have maintained the identity of the Anglican priesthood with that of the mediaeval Catholic church, and have claimed for it the sacerdotal powers associated with the name "priest." The Tractarian movement, initiated in 1833, brought with it a revived emphasis (after a period of comparative indifference) upon this claim, and also renewed efforts to promote a better understanding with the Roman church. These efforts were thwarted partly by the aggressive proselytizing policy of the "Italian mission" in England, partly by the "no popery" agitation of the Evangelicals, and especially by the infallibility decree of the Vatican Council in 1870. Time seemed to show, however, that the Vatican decree was not so unambiguous as the Ultramontanists desired to make it, and that it was capable of being interpreted in a sense that would leave the final dogmatic authority of the universal episcopate intact.

At all events the impulse to labor for unity was too strong to be permanently quenched, and many continued to see possibilities of explanation that would open the way to an understanding which would neither stultify any essential elements in the positions of the two communions nor involve an undoing of what had been legitimately accomplished by the Anglican reformation. These hopes appeared highly chimerical to Ultramontanists and were regarded with grave suspicion by Evangelicals, but engaged considerable sympathy among the more broad-minded Roman Catholics on the Continent. The members of the Italian mission in England were aggressively hostile to anything in

the nature of a recognition of the English church as entitled to be treated as a corporate ecclesiastical entity.

Under such conditions Viscount Halifax, president of the English Church Union, a High-Church society having over 40,000 members, was undesignedly brought into familiar contact with Abbé Portal, a very broad-minded French priest. The Abbé was much impressed with what he learned of Anglican conditions, and the outcome was that the two men began to co-operate in efforts to reduce the barriers which separate the two communions involved. Their efforts took the direction of trying to bring about an understanding concerning Anglican orders. Neither Lord Halifax nor High Anglicans generally had any misgivings as to the validity of Anglican orders; and, as Lord Halifax takes pains to show, the part taken by Anglicans in what followed was not dictated by uncertainty on that point, but wholly by a desire to have an important barrier to friendly relations removed. No doubt these Anglicans were oversanguine, but great things are usually achieved by men who are generally regarded as seeking the impossible. The achievement of reunion is one which can never be regarded as negligible by those who enter into the spirit of the Master's prayer, "that they all may be one." This means that the removal of barriers to reunion, whether between the Roman and Anglican communions or between those who are commonly described as Protestants and Catholics, will necessarily engage the strenuous endeavors of Christian men, regardless of the pessimistic skepticism of others.

It is impossible within the brief space of this notice to give the story the details of which are exhibited in this most attractive book. A pamphlet of Portal's *Les ordinations anglicanes*, which left the question undecided, led Abbé Duchesne to acknowledge the validity of Anglican orders. Pope Leo became interested, and his utterances in private audiences raised high hopes. The *Revue anglo-romaine* was started in Paris, and during its twelve months' continuance gave place to numerous Anglican articles. A commission was appointed by the Pope, four of its members being friendly to Anglican claims *in re*.

But Archbishop Vaughan, head of the Roman mission, ably seconded by several subordinates, succeeded in drawing things his way. The story of their methods and misrepresentations is a painful one. The Pope yielded to his curia, and issued the well-known bull condemning Anglican orders as null and void. Fortunately reasons were given—reasons largely hinging on questions of fact. The door of hope is not hermetically sealed. Another generation can review the facts and revise

the decision. So Lord Halifax argues, and those who are not obsessed with the notion that, unlike other things human, the papal mind cannot change, will at least perceive that his hope is not wholly baseless.

Lord Halifax was severely condemned for his part in the business, and his loyalty to the Anglican church was impugned. This book resembles Cardinal Newman's *Apologia* in one respect. It establishes beyond all question the sincerity and consistent loyalty of its saintly author. No one can read it through without recognizing in Viscount Halifax one of God's noblemen: a man of lofty inspirations, transparent sincerity and charity, and rare devotion.

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A NEW HISTORY OF THE EASTERN ROMAN EMPIRE

This volume is not a history of Byzantine civilization.¹ Such a history, Professor Bury thinks, cannot be written for a long time, not indeed until many specialists have accurately traced the curve of the whole development. He is no doubt correct, but since this work cannot be done in our time, it is very gratifying to have the best interpretations of a competent scholar of such sources as are available on a period that to most readers is not well known. It is more than twenty years since the author published his *History of the Later Roman Empire from Arcadius to Irene*. This volume is a continuation of that work, but on a larger scale. It covers a period of two generations—from the Fall of Irene to the Accession of Basil I—802 to 867. For the sake of convenience he calls the period the Amorion epoch.

Professor Bury, as is well known, combines with exhaustive scholarship the charm of literary style, and in his four hundred and fifty pages he surely comes very near to giving us a lively description of Byzantine civilization during sixty-five years. The earlier chapters treat of the emperors, their methods, their brutalities, and their achievements—also of the revival of iconoclasm. He then turns his attention more especially to financial and military administration, the Saracen wars, the Saracen conquest of Crete and Sicily, relations with the Western Empire, Venice, Bulgaria, the conversion of the Slavs and Bulgarians, the empire of the Khazars, and the peoples of the North.

The closing chapter on "Art, Learning, and Education in the Amorion Period" is very interesting. For example, the impression has been

¹ *A History of the Eastern Roman Empire from the Fall of Irene to the Accession of Basil I.* By J. B. Bury. Macmillan, 1912. xv+530 pages. \$4.00 net.